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The Flag as a Symbol

JOSIAH C. RUSSELL

Charles E. Tebbetts

AN APPRECIATION

Wicket Gate to Celestial City

AN EDITORIAL

Oregon Yearly Meeting

ELIZABETH W. WARD

Junior Mission Society

LOIS S. VAUGHT



ON THE HORIZON OF THE CHRISTIAN CHURCH

LATIN CHARACTERS REPLACING ARABIC SCRIPT

In the Arabic Levant agency, with headquarters at Cairo, Egypt, publication of the Scriptures was increased 250% over that of the previous year. So great was the demand for them that not a single copy of the Gospel could be procured in Cairo for four or five months. The plates of the Turkish Bible owned by the American Bible Society have recently been rendered obsolete by the Turkish ruling on the alphabet, whereby the Arabic script must be replaced by Latin characters. Not a vestige of the Arabic script is allowed in the grade schools. Drummers have gone through the streets and villages all over the Republic of Turkey calling upon every one between the ages of sixteen and forty, to attend the special classes open for them. Thus, millions of people will soon be able to read the Scriptures who could not have done so twelve months ago. The American Bible Society plans to replace as promptly as possible the Turkish Scriptures in a new and approved text in the new script.

THE INTERNATIONAL MISSIONARY COUNCIL

Near the old "Haystack Monument" where in 1806 Samuel Mills held the prayer meeting which since has come to be known as the forerunner of the American Foreign Missionary Movement, there will gather over forty missionary administrators and Christian nationals from all parts of the world, for a ten day conference on the work of the International Missionary Council, at Williamstown, Mass., July 11-21. The committee, as constituted at Jerusalem in the spring of 1928, consists of representatives of twenty-three national missionary organizations and Christian Councils. The total membership of the committee is thirty-seven. For the first time, Indian, Chinese and African nationals, representing the National Christian Councils of their lands, will enjoy the same official status and privilege as will representatives of the national

interdenominational missionary organizations of the West. Dr. John R. Mott, Chairman of the International Missionary Council, will preside. His report of his recent tour of India, Siam, Straits Settlements, China, Korea, and Japan will be one of the important items on the agenda. Dr. J. H. Oldham, who recently toured Africa as a member of the special committee appointed by His Majesty's Government to study native affairs and who is Senior Secretary of the International Missionary Council, will have an influential voice in all discussions especially those on future missionary activity in Africa. Mr. Wm. Paton, the other English Secretary of the Council, has visited Egypt, India, Iraq, Syria and Turkey during the last year and brings his own observations and recommendations from these areas. Dr. A. L. Warnshuis, the American Secretary, will report on a number of developments since the Jerusalem World Missionary gathering which concern the future activities of the Council. In a preliminary announcement of this meeting, Dr. Warnshuis writes: "The principal object with which the Williamstown Committee meeting is being held is necessarily the reviewing of the plans and decisions formed at Jerusalem, and in the light of the experiences gathered since April, 1928, the reformulation of those plans as definite projects of the Council."

A PLAN FOR RURAL CHURCH SUPPORT

The whole denomination should be responsible for the pastor's salary, is the substance of a proposal worked out by Warren H. Wilson, director of Town and Country Work of the Board of National Missions of the Presbyterian Church. An article interpreting the plan appears in the *Pastors' Journal* for May, published by the Board of Home Missions of the Methodist Episcopal Church, Philadelphia. Dr. Wilson holds that only by national action can rural pastors be assured of a living salary. He asks that religious bodies set up a national fund, which shall receive a proportion of the contributions of the whole church; that this fund shall pay to the pastor of every church desiring membership in the fund an annual maintenance grant, the same in all cases, of from \$500 to a \$1,000 annually. There should be two conditions: (1) The local church would be required to pay a minimum salary to be determined by the church as a whole. (2) The local church would be required to make a payment into the fund, the amount to be determined when the pastor is installed by the conference, synod or association in cooperation with the officers of the local church. The operation of the fund would be limited to those churches which wished to join it. Dr. Wilson aims particularly to meet the needs of a group of churches which do not receive mission grants but are still not able to function on an adequate basis. Churches dismissed by the board or society of home missions may either join the fund and "put their administration under its subsidy" or come fully to self-support." His plan follows several in use by religious bodies in the British Isles.

RELIGIOUS FREEDOM URGED IN NEAR EAST

The problem of religious liberty is being forced to the front in the Near East in the most pointed manner, most of all in Egypt, where the highest Mohammedan courts have declared that no Mohammedan woman has the liberty to change her religion; while in Iraq and in Syria different questions relating to missionary freedom are being discussed both on the spot and in the Mandates Commission at Geneva. Turkey presents a different though related series of problems of the highest importance. It is probable that the Christian Council of Western Asia and Northern Africa may appeal to the International Missionary Council to take this question up in a definite way.

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Do You Know—

What is the youngest Yearly Meeting?
How many Cuban Friends ministers serving in Cuba?
How many Indian tribes have contacts with Friends?
What is meant by "spiritual resources?"
How many Bible Schools conducted by Friends in Palestine?
What is the attitude of the Mexican Government toward Friends Missions?
How many Friends missionaries there are?
How many attend Monthly Meeting in Africa?

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WALTER C. WOODWARD, Editor

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EDITORIAL

From Wicket Gate to Celestial City

AS IN review we think of the life of Charles E. Tebbetts, the name, Valiant-for-Truth, persists as befitting him. In his early years he entered the wicket gate of the Christian life, and receiving then, as did Christian in "Pilgrim's Progress," the directions for life's journey, never entertained a doubt as to his course or as to the certainty and reality of the Christian's hope. In fact, he continually experienced and proved that certainty and reality by bringing the light of the Celestial City to shine upon and illuminate the paths of his fellow pilgrims. There is indeed a certain incongruity in speaking of him at all in terms of the pilgrim motif, for he was anything but a pious wanderer here below, a wayfarer in a strange land, a mere traveler through this vale of tears, seeking the way toward the New Jerusalem. Charles Tebbetts was a colonist of heaven rather than a pilgrim. While keeping clearly in mind the ultimate hope and goal, he deemed it his part to help colonize this world with heavenly ideals.

As a true colonist, he had the pioneer spirit. His place was out on the frontier of the Christian enterprise, where there was difficulty and conflict. Not that he himself was contentious or liked strife. He lived above strife as such. But where there was confusion and doubt, where science and religion seemed in conflict, here was a man who was well trained in one and so thoroughly grounded in the other, that there was no doubt or uncertainty for him. Unscathed and untouched by fears and futile bickerings, he pressed ever forward, a true Valiant-for-Truth, a tower of strength to the Christian cause and to those who followed him in its service.

Among the characteristics of our departed friend, there were three that appeal to us as especially worthy of note. For the greater part of his active career he was an educator. Now there is a too prevalent idea that there is almost an inherent incompatibility between intellectual attainment and interest and spiritual warmth and concern. There have been few if any finer intellects among American Friends than that of Charles Tebbetts. And who can point to a deeper spiritual experience and a more eager concern for evangelizing the world?

Similarly, there is a tradition, and there is too much ground for it in this case, that the liberal minded in religion lack something of the fervor that brings conviction to the Christian profession. That this need not be so, the life of our friend amply

demonstrated. No Friend of our time has perhaps come nearer presenting the embodiment of missionary passion.

In the third place, Charles Tebbetts has given this materialistically minded day an impressive example of Christian stewardship. Although not exactly affluent, according to present rising standards of wealth, he was "well fixed" as compared to many about him. Too generally it is difficult for Christians in good circumstances to become stewards to the extent of sacrificing personal luxuries, not to say comforts. Charles Tebbetts did this conscientiously as many of us can testify. Sherwood Eddy is not the first man voluntarily to renounce for the sake of the larger cause, advantages and standards of living which personal circumstances made possible.

Charles Tebbetts spent himself as well as his means unreservedly for the extension of the Kingdom of Heaven on earth. And his personal devotion and sacrifice were fully matched by his power of vision and qualities of leadership. In two major fields of Quaker activity he proved himself a Christian statesman whose achievements will not soon be forgotten.

On Taking Little Side Trips

AT THIS time of the year the call of the open road is strong. One has to stand but a little time beside any of our arterial highways to note tourist vacationists from coast to coast and from Gulf to lakes. But while there is a lure to the open road which leads one quickly and far, we speak for the less frequented but no less inviting side roads which often lead one closer to nature and to its rejuvenating forces. Our idea of a vacation trip is not so much how far as how well. It is a time for tucking into one's experience and memory something of the beauty and the silence of primeval forests, the thrill of an unanticipated panorama, the companionship of a dashing mountain stream, the cooling delight of a deeply shaded dell. We like the unexpectedness of these little excursions, the sense of adventure in not knowing exactly what we may find next. This is a part of re-creation which is essential to a real vacation.

We have wondered if there is not an analogy to the religious life here worth pointing out. There is the open road before us which suggests our main travelled service. For some it is the active ministry, for others Christian education of various phases, for yet others certain types of department and commit-

tee work into which interest and aptitude have led us, and so on indefinitely. Would our service in our own particular fields not be quickened and enriched were we to take little spiritual excursions now and then off the beaten path of our main concern? Would not fresh experiences from new ventures into less acquainted areas serve as recreation that would stimulate our imagination and reinvigorate our whole spiritual life? We know so little of areas of life and thought other than our own. We might profitably, for example, spend a little time, mingling with folks

in a community whose setting is far different from ours. New ventures are always possible in books bringing new points of view. For elders, assisting with a young people's camp or cooperating in a young folk's conference, might well serve. The mere turning to other fields of activity with which we are little acquainted will broaden our understanding, deepen our sympathy and quicken our general interest. We shall return to our own major interests better qualified to serve them helpfully. Why not make little spiritual side trips now and then?

The Flag as A Symbol

BY JOSIAH C. RUSSELL

Delivered June 14 at the Elks' Flag Day Program at Las Vegas, New Mexico

TO GATHER in order to honor our flag is to gather for a noble purpose. Periodically we need to consider the ideals for which it floats above us: democracy, liberty, justice, opportunity. The flag is ever a symbol of our nation, and we cannot dissociate it from our national life. It will last as long as our nation exists. How long this will be or rather how we can make it as permanent as possible is my theme. Let us be historians as well as prophets tonight.

Usually upon an occasion such as this there is a tendency to emphasize the flag as a symbol of military victory. Every nation likes to think that it has won more than it has lost. It has too frequently been considered patriotic to write textbooks which distort the actual history of one's country. That is, of course, hardly honoring our flag. Military victory, after all, only signifies that the victor was stronger—never that the victor was right. If the South put up a great fight in the Civil War it meant only that enough of the regular army had rebelled to make such campaigns possible—it did not mean that the South was justified. If the North won out it meant that the armies of Grant and Sherman were stronger than those of Lee and Johnston and it tells nothing of the justice of the Northern cause. History is full of instances of wars in which right has obviously not won out. If might and right happen to be on the same side it can be considered only a fortunate accident.

Furthermore if all our flag stands for is military victory we may be sure it will disappear as other symbols of military strength. Let us consider two famous examples. The old flag of Hohenzollern and militaristic Germany is gone. In the Great War the people of Germany finally preferred the promises of Wilson to keeping up the fight for their autocratic and overbearing Kaiser and military rulers. The autocratic government crashed, but Germany did not die. The German republic has designed a new flag, representative of their democratic aspirations.

Consider Rome. The standard of the Roman Empire, the eagle, has disappeared. To the last their armies were strong but they did not have the support of the Roman people. We may ask why. Amid the many conflicting ideas about this catastrophe one thing appears certain. The Roman Empire had ceased to command the love of its citizens: otherwise it is difficult to understand how such a vast and populous empire should have succumbed to German tribes, numerically so inferior. The Roman citizen apparently did not believe that the barbarians would treat him worse than his own rulers—the emperor and the army. So the Roman eagle disappeared from western Europe—it had ceased to be worth dying for.

At the same time that Rome collapsed, other groups and institutions persisted. The frequently persecuted and scarcely

tolerated Jews remained. Why? The Jews had no army. The Jews had no navy. They had no government. Judaism, nevertheless, meant to its followers the combination of great principles. It satisfied their desire for justice, for religion, and for group life. In God they trusted. So Judaism outlasted Rome and her legions.

At the same time that Rome collapsed, Christianity persisted. Likewise occasionally persecuted, the Christians seemed a helpless group. They had no army and no navy. Their government was at the mercy of the lay authorities. But the Christians were willing to die for their religion as the Jews were. In God they trusted. Christianity offered an opportunity to its followers of an ethical life in this world and an eternal life in the next. The Christians had their symbols but it was their beliefs which caused them to persist. Christianity has outlasted Rome and her legions also.

The oldest institutions are religious. No government can trace its continuous history back without a break as far as any one of a number of religions. Religion stands for the profoundest ideas of human aspiration and freedom. Upon the sheer strength of their hold upon the human mind and conscience religions have endured while empires have perished.

As we honor our flag we honor the mighty principles which it represents and which will save our flag if it is to be saved. "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are Life, Liberty, and the Pursuit of Happiness: that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed."

Does this sound familiar? "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof: or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, or to petition the government for a redress of grievances."

In truth our flag represents the hard-won achievements of a thousand years of political development: many hundreds of which have been devoted to the building up of a democratic system in England, in the colonies and as a nation. As has been said, "The price of liberty is eternal vigilance," a political liberty wrested from king, from noble, and from army.

Tonight I want to suggest that we remember those who have fought the hard battles of political liberty. Shall we not remember the fathers of our country assembled at Philadelphia to create "a more perfect union?" The aged Franklin, the youthful Hamilton, the respected Washington, as well as a host of others. Out of the wisdom of long experience and their willingness to face their problem calmly and earnestly our constitution was formed. Our flag stands for this tre-

mendous achievement. Do we realize that history records few other instances of groups so disunited as the thirteen colonies, voluntarily joining and creating a successful union?

In our democracy we have the greatest success when we have a strong government and a strong opposition. Too often the latter is not sufficiently honored. It is easy to remember the feats of a triumphant Jackson, Lincoln, Roosevelt, or Wilson. Shall we forget John Quincy Adams, fighting year in and year out to a great age for the right of petition in the House of Representatives? Shall we today forget Senator Thomas Walsh and his colleagues who in spite of apathy on the part of the public have finally removed some of the stain of oil from our public life? Do these men not honor the flag by making it stand for the integrity of democratic politics?

Today, as ever, we face the difficult problem of keeping our flag a symbol of democracy. We believe in Hoover, but let us listen also to those who disagree with him and agree with them when we think they are more correct. To those who would point out the faults in our system let us give audience and weigh their words. They may have valuable suggestions to offer: suggestions which may make our flag float longer. We must hold dear the freedom of the press and the freedom of speech—they are the foundations of our liberty. Many will offer foolish suggestions but some will be wise. We must be careful in our judgment rather than hasty in our condemnation. When we try to prevent a fair hearing by shouting "Bolshevik" or "Radical" let us not forget that such an appeal to passion or fear is unpatriotic. We dishonor our flag by substituting an appeal to something other than reason. Our nation is entitled to the best thought and experience of her citizenry.

We cannot force people to honor our flag. We may force

them to do lip service or go through the form of honoring it, but such honor will be at best a hollow mockery if people do not love it for what it means. Love of the flag is like the love of one's mother in this respect. If a mother gives her child her tender love and care she may expect to receive in return the love and respect of her child. But if she is one of the few who dislikes her child she will probably never have its love. She may whip it into obedience but she can never secure its respect by force. If our nation or any other nation fails to remain just, if it stands no longer for life, liberty and the pursuit of happiness, but for militarism, tyranny, and repression, no army can save it. It will fall as did Rome and its eagle.

If, however, our nation remains the embodiment of civil liberty and democratic ideals, nothing can destroy us as a nation. If the poorest immigrant feels as certain of fair treatment in our courts as the wealthiest citizen, the immigrant will be a willing martyr to the ideals of the flag. If our government proves a just arbiter in disputes of capital and labor the vast mass of those of us who constitute the public will feel proud of our nation and its flag. If we live up to the ideals of the fathers of our country we need not fear for our future. In prosperity we shall not sully our triumphs with revenge or greed. In adversity we shall rise from persecution as did Judaism and Christianity.

If we honor our flag and wish it a long and glorious life our duty is clear. We shall throw the weight of our influence upon the scales of our political life, endeavoring to weigh it in favor of mighty, democratic principles. If without smugness and hypocrisy but with earnestness and sincerity we can say "In God we trust," our flag will wave long above us.

Las Vegas, New Mexico.

Oregon Yearly Meeting in Session

Bible Exposition Periods Appreciated

OREGON Yearly Meeting of Friends met in its thirty-seventh annual session at Newberg, Oregon, June 11-16, 1929. The meeting opened with the meeting of Ministry and Oversight at 3:00 p. m., with some visiting ministers and returned missionaries present who were warmly welcomed. The exercise of the meeting was to emphasize the all powerful name of Jesus. The evening service was a prayer service. The leader gave a short message on prayer and then all gathered about the altar to seek the blessing and leadership of the Holy Spirit for all the sessions.

Special help was received in the daily 8:00 a. m. services as some one chosen by the Evangelistic Board brought a message from the Word and the people gave expression to the praise in their hearts. Under the leadership of two young women, children's meetings were held each day with great interest and profit.

At 10:00 a. m., June 12, the first business session was held. Several visiting Friends were present for whom credentials were read and those without credentials were introduced, all of whom were welcomed. Among them were R. Esther Smith, superintendent of the Missionary work in Central America under

California Yearly Meeting, also Emma Townsend Munsell from that field, H. Millard Jones from Everett, Wash., and Isaac N. Stanley from Seattle, Wash. Later were welcomed Delbert and Bertha Cox King, from Kotzebue, Alaska, missionaries under California Yearly Meeting, and Curtis Ellett and his wife, Louise Ellett, who is recording clerk from Ohio Yearly Meeting.

Excellent messages on Christian stewardship and literature were given urging the necessity of meeting responsibility as stewards of the manifold grace of God, as well as stewards of the funds in our possession, and our care in regard to right literature.

Reports on the State of Society were encouraging. There is an increase in the interest, attendance and service of young people and in Christian living. There is a growing interest in the Bible Schools and Christian Endeavor. Several new Bible Schools have been established during the year. The speaker on the Bible Schools warned against the idea of going outside of the Bible to secure proper religious educational knowledge, declaring the fact that the Bible Schools which are adhering closely to God's Word and leading their pupils to Jesus

as a personal Savior have a solution for their problems and are maintaining their membership.

The report of the Church Extension and Evangelistic Board was full of interest and encouragement for the future of the church. Several new fields are being manned by some of the young people at a sacrifice. Other fields are opening and calling for help, all of which lays a great responsibility upon the Yearly Meeting.

Resolutions were passed, heartily endorsing the attitude of President Herbert Hoover, whose membership is in Oregon Yearly Meeting in regard to obedience to law and law enforcement pledging the wholehearted support of Friends in the Northwest in the great task in which he is engaged. A resolution condemning the present advertising campaign both by billboard and radio, toward the increase of the use of cigarettes among women was also adopted.

The report of the Peace Department by Levi T. Pennington of Pacific College revealed a good amount of work done throughout the year, one part of which was the Peace Caravan of young men sent out last summer to give addresses

and a similar Caravan of young women to be sent out this summer.

The Yearly Meeting adopted the recommendation of the Foreign Missionary Board to have two mission funds, one of which is the African fund the first thousand of which goes to purchase an automobile for the use of Jefferson W. Ford, the rest to accumulate for the return to Africa of Arthur B. Chilson and family at the end of their furlough next year, except that \$1,000.00 will go to the work of California Yearly Meeting in Guatamala, Central America.

One of the great contributing factors to the blessing of the Lord upon this year's sessions, was the messages of Gervas A. Carey, pastor of Newberg Meeting, in the daily inspirational hour. These expositional studies were from the Book of Romans showing the attitude of God toward sin, the universality of sin, the dawning of hope through Jesus Christ by whose atoning blood we are freed from sin that we may not continue therein, and being made free from sin we live a life of righteousness through the power of the resurrection life of Christ.

The work of the Christian Endeavorers has been greatly blessed during the year. Two Bible Conferences are being planned for the summer. The young people are developing a strong leadership.

The closing day was a time of praise, worship and ministry of the Word. The day began with song and praise at 8:00 a. m. and a message from Chas. Haworth, pastor at South Salem Meeting. Following this all gathered for the study of the Bible School lesson. At eleven a. m., Cleo. Brown, pastor at Sherwood Meeting, gave a good message in the tent on the grounds and, at the same hour, Gervas Carey gave a message from Romans 12th chapter, in the Yearly Meetinghouse, under the title of the Holy Spirit, resulting in the ministers of Oregon Yearly Meeting gathering at the altar followed by the Representatives of the Meeting who together with the congregation waited in prayer that all might be deepened in the Divine love that while "we may not always see alike we may love alike!"

The afternoon service was conducted by the Workers' League of the Yearly Meeting which is composed of thirty-six young people who have volunteered for full time service. In connection with this service a report was made of their activities during the year. They held tent meetings in various needy new fields last summer, some revival meetings during the winter, and have planned for tent work throughout this summer. Their efforts have been greatly blessed in the salvation of souls and sanctification of believers.

At 8:00 p. m., the concluding service of the Yearly Meeting was held at which

time Calvin Choate brought a soul stirring evangelistic message. Thanking God for the presence and guidance of the Holy Spirit, the Yearly Meeting looks forward with renewed hope for greater achievements for the kingdom of God during the coming year.—E. W. W.

PACIFIC COLLEGE BANQUET

An assemblage of 225 friends of Pacific College gathered at the Multnomah Hotel, Portland, Oregon, Monday evening, June 3, to enjoy a banquet prepared in behalf of those who subscribed \$100 or more to the final finance campaign of Pacific College to raise the remaining \$100,000 of a \$300,000 endowment fund for the College.

Letters of congratulation and best wishes from President Hoover and the Governor of Oregon had been received and were read at the banquet. Splendid musical numbers were given at intervals during the evening.

Levi T. Pennington, President of Pacific College, gave the closing address in which he expressed deep appreciation for the splendid support and cooperation accorded the College by its alumni and old students and by friends of the College. He spoke of the faculty, the students and the College and some of the ideals for which they were striving. In speaking of the students he told that they were self-supporting, for the most part, and that the College is not a drain on the taxpayers but receives independent support from contributors; further that Pacific places great emphasis upon the character building of its students and by so doing is rendering a service to the community and those communities in which the students live.

The banquet was very successful in many ways and everyone present felt gratified in having been present at such a splendid occasion.

INDIANA SHORT COURSE

Another Ministers' Short Course for Indiana Yearly Meeting is at hand with a program built around the idea, The Church at Work. The time and place will be July 8 to 12, at Quaker Haven, on Dewart Lake, an ideal spot near to nature and to God. The program opens on Monday evening with registration and fellowship meeting and dinner at 5:30. The evening meeting at 7:30 will be in charge of Chas. E. Hiatt. It is hoped that all pastors and workers will be present for this opening session and remain throughout.

The sessions will open each morning and afternoon with devotional periods at 8:30 and 1:30, respectively, led by Zeno H. Doane, Austin Osborne, Mildred B. Allen, Donald B. Spitzer, Fred E. Carter, Charles M. Elliott and Clyde O. Watson. The Evangelistic Committee will be the first and last on the program with a

speaker to be supplied; the Missionary Committee will be represented at the two periods assigned by Chas. N. Franklin, and Howard W. Cope; and the Committee on Religious Education will be represented twice by Lillian E. Hayes.

"Our College," will be discussed by Prof. Clyde A. Milner, and Murray S. Kenworthy will discuss "Our Peace Principles," the latter being given two periods. The "Stewardship of Property" and the "Stewardship of Life" will be presented by Fred E. Smith and Wm. O. Fox respectively. "Personal Evangelism" will receive due consideration at two sessions handled by Howard W. Cope, Pastor of the Friends Church at Marshalltown, Iowa.

R. Aaron Napier will have two opportunities to bring a message on, "The Church and Her Youth." "The Quaker Pastorate," will be discussed by Edward Hartsuck, and Ira C. Dawes will conduct an Open Forum on the same subject, immediately following. Alice C. Lawrence will speak at one of the three remaining evening meetings, while Rev. John S. Hamilton of Winona Lake will speak at the other two.

Ample time will be given to recreation between the afternoon and evening sessions, thus gratifying the call of the wild which rests in the bosom of some of our pastors. Board and lodging will be furnished free to all active pastors and evangelists, and each person attending must bring bed-clothing (quilts, blankets, sheets, pillow cases, towels, etc.).

FRIENDSWOOD ITEMS

Friends are rejoicing in new paper and paint in the Assembly Room of the Friendswood Academy at Friendswood, Texas, the gift of Houston and Galveston merchants through the kind influence of Mrs. J. A. Armstead of Galveston District W. C. T. U. President. Mothers' Day was observed with an appropriate program in the Sunday school, and the thought continued in music and message in the church service. A splendid missionary program was given by the local Missionary Society the Friday night of Quarterly Meeting. A pageant, "Hanging the Sign," was one of the interesting numbers on the program. A playlet which showed that the young people were being claimed as missionary members and workers was well presented. Children's day was observed, June 9, which was also World's Temperance Sunday and Flower Mission Day in the W. C. T. U., which was given some time on the program. The District W. C. T. U. President was present and dedicated fifteen babies as New Recruits to the Temperance work. The W. C. T. U. Flower Committee sent the flowers with which the church was decorated to the sick.

Charles E. Tebbetts—An Appreciation

Teacher, Scholar, Pastor, Friend—Patient, Well-shod, Victorious

THE passing of Charles E. Tebbetts from our midst is recognized with a feeling of sacred solemnity, a sorrow for our loss, yet rejoicing for his triumphant entrance into the realm of the infinite.

His life began in Muscatine, Iowa, April 25th, 1855. He was a birthright Friend, the only child of Charles A. and Mary H. Tebbetts. The one desire and purpose of his parents concerning him was that he should know the Lord and be one who should serve him freely and effectively all his life. They were both ministers, and so carefully did they train him in the nurture and admonition of the Lord that he did not remember a time when he did not love his Saviour and desire to do his will.

His early education was in the schools of the community and later in a private school taught by his uncle Joel Bean, at West Branch, Iowa. From here he went to Haverford College in Pennsylvania, graduating from there in 1875 at the age of 20. The year following this he taught in a Friends school at Union Springs, N. Y., and went from there to Penn College, Oskaloosa, Iowa, where he gave the years 1877 to 1887 in teaching. During this time he gathered a fine collection of geological specimens which he presented to Penn College. While teaching here he took his Master's degree from Iowa State University by special study in science.

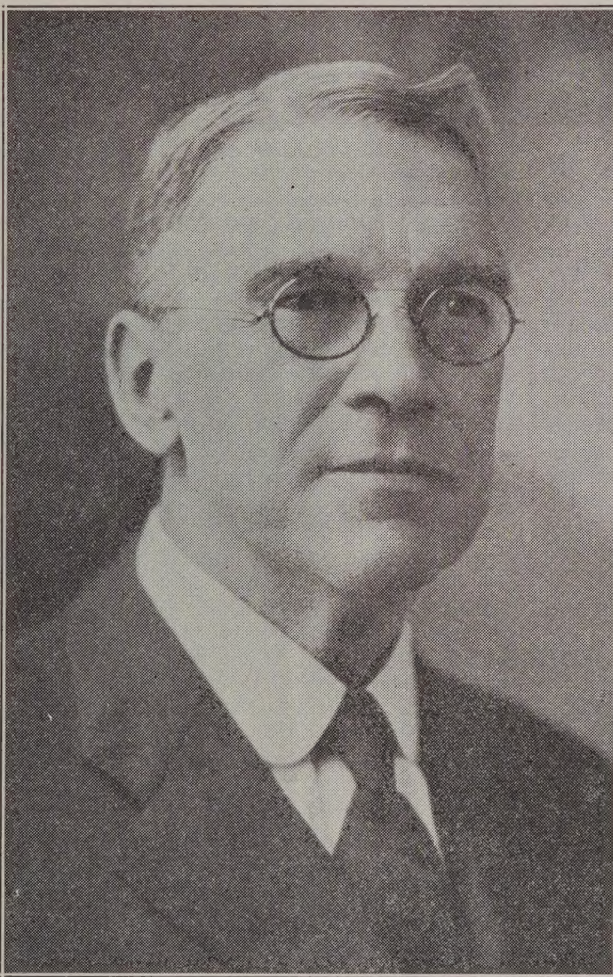
He was married in 1879 to Imelda Painter of his home town, Muscatine, Iowa, who passed away less than two months ago, and whom he so fully expected to join in a little while that he did not grieve because of her absence, but enjoyed a feeling of restful faith for the future. They were expecting to celebrate their golden wedding anniversary this July, and he felt this disappointment but accepted the providence in loving submission. He was endowed with a gift in the ministry and having been consecrated to this service by his parents, he began preaching almost simultaneously with his teaching. During his service at Penn College he preached in the places in reach of Oskaloosa and thus developed his gift though it was

not recognized officially by the church till some time later.

From Iowa he moved to Pasadena, Calif., in 1887. The present city was then in its pioneer period, as was also the Friends church there. Here he was re-

come its General Secretary, to which service he gave ten most strenuous years.

For a long time, and before our people had become fully aroused to our responsibility for a share in the evangelization of the world, he was engaged in reading of the progress of missions throughout the world, and studying it with the eye of a statesman. He knew, by reading, all the pioneer missionaries of the world, and the heroism of their lives and their achievements in foundation work, on down to the then present status, and was thus fully equipped, when his hour came, for leadership along this line of endeavor, and he entered the wide open avenues for the service of the church in the world's field. During these ten years as General Secretary, he visited all of the American Yearly Meetings, and also that of England; attended the World's Missionary Conference held at Edinburgh, Scotland, in 1910, the Panama Conference held at Panama in January, 1916; the mission fields of Jamaica, Cuba, and Mexico; attended the missionary conventions of many of the large denominations, and became acquainted with their leaders in the field of missions; also shared in the great inter-denominational movements, such as the Laymen's Missionary Movement, the Men and Religion Movement, and speaking from their platforms, thus aiding in the general arousing of the church to its great respon-



sibility and opportunity in the world field. Returning to California in 1916 he was given his LL.D. by Whittier College.

After retiring from these wider activities, he served the church in Brooklyn, N. Y., as its pastor for two years, relinquishing this service on account of his wife's health. He was the acting pastor of the Whittier church in 1918, since which time he has been helpful in supply work and helping in emergencies anywhere in reach.

To touch a few of these high points in his activities is to say, at least, but little. He was one of our best educated men. His graduation day was indeed his commencement, for from that time for-

He had a conviction at this time that his work was to be changed, though not knowing what it would be. Then the call came to him by the Missionary Board of the Five Years Meeting, to be-

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ward he was a close and continual student. He watched the movements of the nations of the world, was familiar with the doings of the church throughout Christendom, with the progress of education on all lines, watched it all with an eye on the progress of Christianity and the effect of all these things upon that progress. His confidence in the ultimate triumph of the gospel was deep and unmoved by anything that occurred.

The great reform movements that grew out of the gospel always had his loyal support; among which is that of peace as against war, for so long as the mighty utterance of our Lord, "Blessed are the peace-makers," stands unrepealed he believed it the church's duty and high privilege to stand on the Lord's side of this question.

HIGH SPIRITUAL ALTITUDE

His was a great soul, and his was a great brain; these combined their forces for one thing, the glory of God and his kingdom that shall have no end. The following quotation from him reveals his faith: "The sufferings and disappointed hopes of the present have no answer save in the glory which shall be revealed. All my study of nature points me to the fuller conception revealed in the Gospel of the Son of God. Even the earlier revelation tells me I am created in His image with possibilities of companionship with Him which makes my whole nature thirst for the living God, and which will only be satisfied when I awake in His likeness." His life was lived on this high spiritual altitude.

Doctor Reuben Haines Hartley at the funeral service said in part:

"He had served his first year on the faculty of Penn College when I entered the Freshman Class the following September. No other contact with teacher, friend, comrade has been of such import to me through the five decades since. In appraising the items in his character and life that made him mean so much of good a few stand out boldly. His unqualified and unhesitating commitment to Christian discipleship was like a tonic to my wavering heart from the first. He was not guessing or seeking for a path or way of life to walk in; he had found it. So early he began to see 'The light of the knowledge of the glory of God in the face of Jesus Christ' and to be glad about it.

"He gave me the further impression of having a sane and fearless faith. He said in substance to us his students of those days: This is my Father's world—all its physical facts, laws, processes are His. All its spiritual interests and pathways are His also. They cannot conflict or be finally hostile the one to the other. All find their reason to be and to continue in His laws for man.

"Those were years of rapid advance in

cosmical knowledge. Years of amazing discoveries in the world of matter. Years in which God's record in the rocks were revealing proof of processes in his creation. These records of the rocks seem to some a flat contradiction of the story of creation in Genesis. Ill-considered and hasty assertions from some scientists and equally ill-considered and unwarranted assertions from some theologians added to the confusion and the hearts of many were troubled. The faith that rested upon grave misunderstanding of the origin and purpose of the Bible wavered like a reed in the wind. To have this steady soul, secure in its Christian faith and at the same time running joyously with trusted scientists out into the farthest reaches of the known Universe was a blessing of incalculable value to our young and formative days. It was to myself a benefit of such magnitude that now, fifty years later I appraise it more highly than then and I dare believe there are many here and in all parts of our land who will do the same.

"That emancipated and fearless faith and intellect of Charles E. Tebbetts gave to many of us and gives still the all too rare experience of 'Loving the Lord Our God with all the mind.'

WELL DEVELOPED PATIENCE

"For nine years just past we frequently have been in each other's homes and had deep and to me most profitable fellowship. All the impressions given above and from youthful contacts have been deepened. I name some added ones. This Christian man, teacher, scholar, pastor, friend was impressive to me because of his *patience*. It is a very great virtue of slow growth, rare and much needed. To this he added a charity like the Charity of God. The comradeship of long years gave me knowledge of some of his personal experiences which, without real patience and Christian charity, embitter and break many men. By the integrity of his heart, the grace of God and a steady disciplined spirit he held his course in patience.

"I must not trespass further than to mention two more impressions of these later years. Speaking psychologically Charles Tebbetts carried the kit of a conqueror rather than the cumbersome baggage of a pleasure seeker. A conqueror's kit contains no unnecessary items. Many of us who try to be good pilgrims on the life path make it desperately hard because of the 'Superfluous Stuff,' theological and otherwise which we insist on carrying. I envied him that happy faculty of laying aside weights. Maybe that accounts for my second observation of these later years. He seemed one commissioned to *tread the high ranges of God's heritage*, material and spiritual. By birth, education, experience, discipline, his feet were *well shod* for high areas. Perhaps that accounts for the

fact that he was not controversial, nor had not much appetite for trivialities. The pure and bracing air of the highlands make hunger for richer food. Here is a great lesson for all of us. Dr. Trueblood, his late pastor, well said, Charles E. Tebbetts' God was a Great God. By his life and mind and heart has he not often said just as Paul said, 'One God and Father of all, who is above all and through all and in all.'

"As we together have tarried a little over this fruitful life the dominant note in all our hearts is the note of victory. This is a great and good world in which the purposes of God through Jesus Christ 'travail together' with things material to produce such character as this, to which we pay loving tribute today. May my heart with yours be patient until that glad time when with him we may enjoy together all the implications of 'The Morning Star,' awarded to those who overcome; when as in the dear days gone we may together again seek to read more of the unread manuscripts of God."

For a few years his physical strength has been failing, the earthly house was being taken down little by little. When we review his life even casually, his faith, his love, his labors, we will with one consent "bury him among the Kings."

On June 11th, 1929, at 5:30 p. m. Charles E. Tebbetts crossed the bar, and met his pilot face to face. One daughter and two sons, Edith Tebbetts Clark and Dr. Herbert E. Tebbetts of Whittier, and Walter Tebbetts of Boston, Mass., survive him.

GOLDSBORO INGATHERING

Decision Day at Goldsboro, North Carolina, June 2, was a time of great uplift to the church, the pastor, Tennyson Lewis, conducted a combined service at the regular morning hour in which the younger people were given prominence. Following the class period and a time of inspiring song led by Tindon Hart in which all the congregation joined, the superintendent, T. R. Casey, gave a talk on the necessity of young people forming the habit of attending Bible School and the meeting for worship. Mrs. Frank Andrews spoke along the same line bringing the boys and girls up to the place where the pastor could call them to make a definite stand for the Christian life or take an advanced step in their Christian experience. Forty-one came forward to accept Christ as Savior or for advanced experience, and about twenty others, many of them older members of the congregation, lifted their hands for prayer. During this hour the Beginners and the Primary departments were cared for in the basement by their teachers, Alice Jay Lewis, Lida Turner and Mildred Brown. The day will be long remembered.

Junior Missionary Society

Chicago Friends Meeting

SHALL we have a play, or shall we act out the stories we have been having?

"Let's have a play, and make it something about Africa, black our faces, and have costumes, and all."

"And we could have a display and show the African map we made, the African village we are going to make next, and the posters of African life we made last fall."

"And we could sing the spirituals we sing at our meetings."

"Shall we have our program at night as the Women's Missionary Society does, or do you think more people would be there if we gave it on Sunday morning?"

A committee appointed by the Junior Missionary Society of Chicago Friends Meeting had come together to "fulfill their appointment." The children were planning an open meeting of their society to be held in June to close and summarize the year's work. It was a new experience for the children; it was the first program for the public they had planned.

The society had its first meeting in October, 1928, and meetings have been held regularly on the third Sunday of each month. The general rule is that the meetings are for grade school children, but younger children come in occasionally, become a part of the group, and participate when they can. Although interested adults have visited the meetings occasionally, an effort has been made to give the children as much responsibility as they would take and use effectively. They decided that at each meeting they would choose one person to be responsible for preparing and mailing out attractive announcements of the next meeting. This same person should meet with the adult sponsor, plan the worship service, and preside at the following meeting. This was an ambitious plan, but there have been no failures—the results have been quite gratifying.

The children are fond of serving on committees; and in the March meeting, they appointed a committee to begin planning the final program to be held in June. In conference with the Monthly Meeting Religious Education Committee, it was decided to make the final meeting of the Junior Missionary Society the Children's Day program on June 16. In one sense, at least, this was a unique Children's Day program; it was planned and executed by the children. The following is the program as presented:

Silence; Call to Worship—Matt. 28: 19,20; Hymn—Oh Zion, Haste; Scripture—Psalm 100; Prayer; Play—Livingstone's Fight With a Lion; Spirituals; African Proverbs; Report of Year's Work; Offering.

The display included the African pic-

ture map, an African village, posters of African life, and a world map on which the children had located the Friend missions stations, radiating from Richmond.

The report, written in short, juvenile sentences, told of the hand work on display, the responsibility taken by the children in sending out invitations, planning the worship services and in taking charge of the meetings, that nine meetings were held, that "In the African Bush," by Schwab was used as a textbook, that William J. Blackburn told the stories at each meeting, that \$5.76 was given to the Dorothy Bond fund, \$19.41 for the Junior Leper Fund, \$2.50 for the United Budget, and that 5,000 pages in missionary and world friendship books had been read by twenty-four children. A brief report, but who can measure the value of the reading done, the new information secured, the attitudes formed, and the foundations laid for interracial and international friendship? Who can estimate the value of the missionary stories, the songs that were learned, the responsibility shouldered, or the value of leading and participating in a meeting?

The children are planning to have a Junior Missionary society again next year, and they have some good ideas for its improvement over this past year. So the society has become a permanent institution. If you haven't a Junior Missionary Society in your meeting, lose no time—organize at once. The children will like it, and they will help, too.

LOIS S. VAUGHT.

MIREMBE LILAGA LIHYA

(Peace be to you, New Testament)

It was an exciting time when the word got about on Friday that Bwana's big truck had brought up from the station at Kisumu the day before the long-looked-for and longed-for Luragoli Testaments. It happened when the 170 teachers were at Kaimosi attending the three weeks review school; so it was a good time for the word to spread. As I was starting down to my class that morning, Mrs. Bond met me with a copy of the three kinds, the leather binding, the imitation leather, and the cloth binding; and as I entered the class room there was a buzz of talk about seeing them at once. I took them out of the boxes and held them up for them to see, but told them we would go on with the class and at noon when the class was over, I would leave the Testaments there and they could all come up and see and handle them. They were so eager and happy and kept asking, "Are you sure all of the books and epistles from

Matthew to Revelation are in this little Testament?"

Saturday at 5:30, Fred, Martha, and I drove up to Malava to be there for the Sunday services; and we took up Malava's share of the Testaments. We arrived after dark. Quite a group of Christians stood about helping unload, Joseph Ngaira, the resident pastor, directing them. When they knew they were carrying into the book room their New Testaments, they could not contain their joy; and they must all go in and examine the books by lamplight. We put into Ngaira's hands one of the leather bound copies as we knew he would want to buy one of the best even if they are selling at Shs. 10. His face was a study as he quietly handled it looking it over from cover to cover reverently; and then he said, "Oh, mirembe ku iwe Lilaga Lihya,"—Oh peace to you New Testament, so happy in the real possession. Then his daughter Luhomee, sixteen years of age and his son Benhamen, fourteen years of age, both asked if they could have theirs, now, the cheaper ones, so they could have them to use on the morrow. He told them to go ahead and pick them out and he would pay for them on Monday.

The sad part about the whole affair is that there will not be enough to go around, especially of the better ones, as so many want the best or second best bindings; but we are trying to be fair and keep them for the teachers and pastors, who have worked so faithfully. But there are many others who are asking for them. We do hope many more can soon be sent out.

Their real love for the Word of God might help us all to appreciate more the privileges we have had all our lives. We are praying that this event, having the whole New Testament together, may inspire even a greater love for the Word.

ALTA H. HOYT.

SILSBEE STREET FRIENDS AT LYNN, MASS.

Lynn Friends observed Children's Day on Sunday, June 23. There were 123 at the service for worship Sunday morning, and 165 attended the Children's Day exercises which were held during the Bible School hour. Sixty-five children took part in the program. Among the numbers on the program were the pageant, "Opportunity," and a short dramatization of the book "Downright Dency." At the close of the hour each member of the Primary and Junior Department received a potted geranium. Children's Day closes the regular Bible School work for the summer. School will open again in September.

Prayer Meetings will continue on Wednesday evening of each week all through the summer. Daniel F. Law led the meeting on June 19, using as his

subject, "This Changing World." Mr. Law has just graduated from the Vesper George School of Art in Boston. Next year he becomes an Instructor in Drawing and Design, in the school from which he has graduated. Under the terms of a scholarship which he received from the school at the time of graduation, he will go to the Fontainbleau, France, American Academy in the spring of 1930 for further study.

One hundred and twenty-five Friends gathered in the Bible School auditorium, Thursday evening, June 20, for a Strawberry Festival and Entertainment. The young people of the meeting furnished the entertainment which included readings, musical numbers, and the play, "Dust of the Road."

Harold J. Chance, minister at Silsbee Street Friends Meeting, Wannatta A. Chance, and their son Norman, will be in Providence, R. I., for two weeks beginning June 25. They will attend the Yearly Meeting of Friends for New England, June 25 to 30; and the Fourth Young Friends Eastern Conference July 1-7. Harold Chance is president of New England Young Friends this year, and treasurer of the Conference Committee.

Charles H. Fisher of the Massachusetts Federation of Churches, will take Harold Chance's place at the head of the meeting for worship Sunday morning, June 30, and James A. Coney, Chairman of the New England Evangelistic Committee, will hold the same place Sunday, July 7. Several private cars and a bus will take some of the Lynn Friends to Yearly Meeting on Sunday, June 30. Phyllis Foster, Edna Libbey, Fred Burk, Daniel Law, Wannetta Chance, and Harold Chance, will represent Lynn at the Fourth Young Friends Eastern Conference.

The city of Lynn is celebrating the 300th anniversary of its founding during the week of July 1-7. Friends are participating in the parade on July 3, with a float representing William Penn's famous Treaty of friendship with the Indians. Silsbee Street Friends Meeting is next to the oldest church organization in the city. The first monthly meeting records bear the date of 1677. All previous written records (if there were any) have disappeared; but it is known that Friends meetings were held for some years prior to this. The first meetinghouse was built on Wolf Hill in 1678. As the city has grown the hill has disappeared, but the present meetinghouse, built in 1816, stands about 150 yards from the original site.

Silsbee Street Friends Meeting is in a growing condition today. The average at Sunday morning meetings for worship has increased almost 100 per cent in the past two years. The average financial contribution per member per week has increased over 300 per cent in the same length of time.

Women Friends Long Active as Ministers of The Gospel

THE Pasadena *Star-News* recently carried the above picture and a brief account of five women ministers in the Society of Friends now living in the Crown City of Pasadena, California. The fact that the Presbyterian Church at its recent general assembly decided not to give women equal status with men in the pulpit and church offices called forth some statements regarding the privilege of women Friends for nearly three centuries. In an interview, Alice Lewis Pearson said, "We women in the Friends Church are thankful that we never had

tained her membership at Des Moines, Iowa, while she was engaged for nearly twenty years as a missionary in Japan. The latter two women both married ministers and are both graduates of Penn College, Oskaloosa, Iowa.

Two other women ministers who also lived in Iowa are members of the more conservative meeting at North Oakland Avenue. They are Edith R. Peckham, who came to Pasadena last year from Paulina, Iowa, where she was resident minister in the local congregation. She has traveled extensively carrying cre-



From left to right—Jessie B. Monroe, Blanche F. Pickering and Alice L. Pearson.

to petition for the desired status, full equality of men and women in the church having been one of the doctrines of our faith from the origin of our Society in the seventeenth century. Women preachers have appeared in every generation of our history and their influence has extended beyond our own circles. The mother of our President, Herbert C. Hoover, who was an acceptable minister of the gospel, might be said to influence our national government."

The above three Pasadena women ministers are members of First Friends Church and although they have retired from strenuous ministerial labors, they are under appointment to duty in the spiritual activities of the church. Jessie B. Monroe was formerly pastor of various congregations in Iowa, Minnesota and Wisconsin; Blanche F. Pickering was for years a pastor in Iowa, Oregon and California, holding for three years the pastorate at Salem, Oregon, where Herbert Hoover held his membership while he was abroad; Alice Lewis Pearson re-

dentals from her home meeting. Rachel T. Hurst came to Pasadena from Barnesville, Ohio, but had previously lived at West Branch, Iowa. For twenty years she has been unable to walk and has to be moved in a wheeled chair. Twice each week she attends meeting at the age of 81 years and seated in her chair gives utterance to messages entrusted to her from time to time. Her presence is felt as a benediction on the whole congregation.

Alice Pearson further explained, "We Friends do not ordain our ministers in the sense that power or authority, or apostolic succession is conferred by laying on of hands. Qualification for the ministry is regarded as a gift from God, and the church recognizes this gift by prescribed procedure and makes a record of such action. Hence, persons whose gifts have been formally recognized are known as recorded or acknowledged ministers. Exactly the same procedure is followed for both women and men."

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

ANNA B. GRISCOM, Acting Executive Sec'y—20 S. 12th St., Philadelphia, Pa.

ITEMS FROM THE OFFICE

Nineteen young Friends took part in the Home Service work last summer, while twenty have given the entire year to such service. They have worked in such places as the Tunesassa Indian School, Hampton Institute, Berea College, Hindman Settlement School and Pine Mountain Settlement School in Kentucky; U. S. Indian Schools in South Dakota and Minnesota; Sleighton Farm, Pa. (for delinquent girls); Friendship House in Washington, D. C., and Friendly House in Kansas City (settlement houses); and among the striking coal miners in Barnesboro, Pa.

During the winter the last of the money allocated for miners' relief has been used, mostly for glasses for sixteen much handicapped children. Dr. Calvin C. Rush, of Johnstown, a Friend, has done the necessary work at a much reduced rate. He tells us that most of these children had very low vision, and had no glasses at all. "Friends are giving them a real chance to succeed."

* * * *

The Youth Peace Contest has met with astonishing favor during the past six months. Although this plan was not launched until November, 1928, there have been already 252 silver-medal contests, thirty gold-medal contests, and two diamond-medal contests. They range geographically from New England to South Carolina, and from Massachusetts to Oregon and California.

* * * *

Anna B. Griscom, who has been serving as Acting Executive Secretary since last February left the Service Committee office on June 15th, after several months of hard and conscientious work in carrying on the tasks and policies of the Service Committee. Although he is not yet able to be in the office every day, Clarence E. Pickett has now assumed its direction. He will be at his desk as often as possible until September, when his full time duty will begin.

* * * *

Wilhelm Hubben's comprehensive book "Die Quaker in der deutschen Vergangenheit" is on sale for \$1.00 at the Friends' Book Store, 304 Arch Street, Philadelphia. A review of the book is being prepared by the Service Committee.

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OSKALOOSA CONFERENCE

Arrangements for a through sleeping car from Philadelphia to Oskaloosa, without change, are being made. The party will leave Reading Terminal 8:40 p. m.

Standard Time (9:40 Daylight Time) Sunday, September 1st, arriving Oskaloosa 10:10 a. m. Tuesday, September 3rd. The following special through Pullman rates are offered: lower berth \$12.00, upper berth \$9.60. A limited number of drawing rooms and compartments will be available at \$42.00 and \$33.75 respectively. The one way rail fare Philadelphia to Oskaloosa is \$40.65 via this route, only 41c higher than any other rail route. This sleeper will be handled on first-class express trains with dining cars serving all meals. We feel sure everyone planning to go to the Conference by train will be interested in this through car party. Friends from points beyond Philadelphia may join the party en route. More information on this point will be given later. For further details and reservations address American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pa.

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THE STUDENTS' NEED

The Service Committee Meeting of May 23rd was attended by Walter Kotschnig, a member of the Geneva group of Friends, and General Secretary of the International Student Service of the World's Christian Federation.

The present work of this Student Service grew out of the relief work for students of any country who were in need, which was carried on in the years after the war by the students of all countries belonging to the Student Christian Association of the World. The Quaker relief work in Germany and Austria was always in the closest touch with this organization, and even today, the representative of the Student Service in Berlin is one of the leaders in the Quaker Student Club.

The Student Service, said Walter Kotschnig, is still carrying on relief work where needed. It is building up the work-student and the cooperative idea. Before the war, European students scorned manual work; now many of them welcome it. In self-help, there are student cooperative clubs, kitchens, workshops, everywhere. Whatever a student wants, he can get through these clubs. This enables poor students to go to University, and is a democratizing influence.

Still more important is the international work, the slow building up of a world fellowship among the students of the world. This began with relief work; and during the last year, the need has been greater in two or three countries, notably Bulgaria, than it was several

years ago. Bulgaria is absolutely impoverished by the war. Many students there are living on eleven dollars a month; some are existing on four dollars. European students are trying to raise funds to enable them to start cooperative work there. American students used to be large contributors, but the support has largely fallen off.

He appealed to the Service Committee for help in this work of creating a new world, of which we saw a vision in 1920. The Committee expressed much interest, and approved the suggestion that our office act as correspondent and assist in any way that seems advisable.

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QUAKER LITERATURE

The Foreign Literature Board of the Friends Service Council of English Friends met recently, and discussed Quaker literature in Turkish, Greek, Armenian, Bulgarian, Polish, Spanish, Danish, French, German and Russian.

A leaflet by Rufus M. Jones which was recently printed in Bulgarian has met with such widespread demand that the edition is entirely exhausted. Others of his pamphlets have just come out in Polish, German, and French. The German leaflet is "Fundamental Ends of Life"; the Polish, "The Quaker's Faith," and the French, "A Religion of the Spirit."

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TO TEACH BETTER HISTORY

Wilhelm Hubben, one of the leading German Friends, headmaster of a large public school in Magdeburg, recently translated into German a report made by Dr. Prudhommeaux, Secretary of the French League of Nations Union, on the struggle for a better history book in the French schools,—a more liberal, more international book. This translation has appeared in the Prussian Teachers' paper, published in Magdeburg, and has also been put out in pamphlet form by the Quaker Verlag, or "publishing house." Wilhelm Hubben is in constant touch with Dr. Prudhommeaux, about this matter, and also with Dr. Kawerau, a German teacher, who is a leader in the attempt to get the German history-books improved. Wilhelm Hubben is doing a very important work, and it is encouraging to feel that we have a German Quaker who can thus help co-ordinate the French and German efforts for more friendly and understanding school-books.

A PRAYER

O grant me this, in all my work,
Lord, of Thy best!
High thought in true word drest,
To cheer, to life, to comfort the deprest;
To lighten the darkness and bring rest
To souls distressed;
In all my work, O manifest
Thy Will, so shall the work be blest!

—JOHN OXENHAM.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



LAW OR WAR

BY LUCIA AMES MEAD

Doubleday, Doran Co., pp. 276, \$1.75

Believing that war can be outlawed in a generation and that military preparedness hastens war, the author here presents a sane plan for the destruction of warfare, a plan based on the humanity of the Christian religion and Christian in the operation of its remedies. Having been a delegate to many European Congresses before and since the war, she has had opportunity to meet international workers and leaders of thought in England, France and Germany, and she has also taken part in many educational and peace conferences in America. It is through law and world organization that war and its evils are to be overcome, she believes, and it is the aim of this volume to illustrate and enforce this truth. "The world's greatest catastrophe came in the Christian nations through the policies and actions of their most highly educated men, but this was due to ignorance or disregard of fundamental facts and principles, and continual disregard of these by governments and peoples will involve repeated catastrophe." The book aims to present in untechnical and simple terms the cardinal points which demand primary consideration in this imperative reform. It suggests the necessary and the next steps toward adequate world organization and seeks to help earnest men and women to realize more seriously that above all nations is humanity, and that nothing human is foreign to us.

A brief outline of the history of the Peace Movement is given in the first chapter, which survey records "only a part of the unofficial work which for a century has begun to show the world that war is a product of confused thinking, and that its extinction does not need to await a change in human nature." Other chapters are devoted to "Education and World Peace," "Preparedness," "Interdependence," "Creating the International Mind," "Points of View of Militarists and Peacemakers," "The League of Nations," "Arbitration, Hague Courts and Conferences," and "The Use of Armed Force." She has given an accurate account of important peace movements, large and small, which have busied the minds of men since the Christian era. Welfare workers, she maintains, whether in the field of education, medicine or industry, are finding themselves working on the same problem of world welfare which will be enormously

simplified when the fabulous sums of money put into attempted preservation of peace through increasing armaments shall be set free by universal treaties based on an understanding of cooperation. "To learn this we must create the international mind."

Recognition is made of the economic interdependence of the nations of the world and of the need for international education along peace-attaining lines. "Life is another name for association and life more abundant is measured according to the fulness with which one life shares and enjoys the experience of another, enriching others and being enriched through interdependence and cooperation." On the other hand, "Injustice reacts on those who practise it, and that is the prime reason for condemning it." The chapter on "The League of Nations" shows how that the first years of the League resulted in a large amount of agreement upon questions of importance that should have been settled long before, but which for lack of proper political machinery had not been attended to. "Here is a great section of the world taking the greatest step ever taken in all history toward abolishment of war."

The abnormal psychic attitude which existed in Europe previous to the great World War is studied to ascertain causes and conditions that must be removed "if we are to escape still worse disaster." "One of the early portents of future trouble was the decline of intellectual life for two decades before the war . . . Reading was largely of magazines and newspapers . . . There was a lack of men of genius in all walks of life. The church lost much of its hold on the consciences of men, as by superficial minds it was assumed that science was undermining its main theses. Confused thinking and lack of aim prevented observance of the danger signals." Had there been proper brakes to hold back the cars of State the situation would have been different. "Had a League of Nations existed to summon its council at once after the affair at Sarajevo, the fatal plunge would not have come." And as regards the present, "It seems not unjust to say that, with shining and notable exceptions, the American people as a whole have not learned the lesson of the World War and are unconsciously one of the chief obstacles to world organization and, therefore, to world peace. One stumbling-block is confused thinking as to the function in this world of armed force."

In an appendix is given the Covenant of the League of Nations with amend-

ments in force, April 1, 1928, thus are they made available for ready reference. Since, "the rising generation needs to know more than the passing generation did of the true principles of human relations, if it is to avoid the fatal and futile blunders which the suffering world now contemplates," a careful perusal of these pages will be found most valuable in helping to make for world peace.

CHRISTIANITY THE WAY

BY JOSEPH B. MATTHEWS

Doubleday, Doran Co., pp. 116, \$1.25

The approach to reality through the moral adventure is here attempted in an effort to show that "religion must not only take account of the need of men to think their way through to the nature of Reality, but it must hold before men, with prophetic urgency, the adventure which calls them to live their way into union with Reality." As a study for senior and adult classes the book suggests ethical adjustments to an ever-expanding, and increasingly complex social environment. "The religion of the moral adventure calls us back into the thick of human relationships with the promise that there we shall discover the Lord of the Universe in the ways of the hungry, the stranger, the sick, and the imprisoned."

The way of Christianity is repeatedly emphasized as a Person, inviting attention to the words of Jesus, "I am the real and living way." It is the way of a person, by a Person to a Person. Personality alone transcends spatial and temporal limitations. "Doctrines grow old; creeds become obsolete; nicely conceived utopias fail to materialize, and emotional hopes are followed by disillusionment."

The first chapter endeavors to answer the question, What Is Christianity? in the light of New Testament usage and a study of the "Christianity complex." This is followed with six chapters each dealing with a phase of the way as "Fellowship with Men," "Peace," "Power," "Love," "Life," and "Fellowship with God." Since fellowship is a spiritual fact and personality an achievement, yet for the healing word in a world of men whose future is threatened by economic rivalries, the clash of social classes, international warfare, inter-racial hatreds, and religious animosities, we must turn to him who is the real and living way.

The way of fellowship with God is one of ethical likemindedness, of fellowship in a common task, of mystical communion and of Christo-centric faith, and a section is devoted to each of these phases in a final approach to reality. "In our fellowship with men, in peace and power, in love and life, and in our fellowship with God," Christ Jesus stands out more clearly today than ever before as *the real and living way*.

QUAKERDOM • AT • LARGE

William I. Votaw, son of Clarence E. Votaw of Fountain City, Indiana, has been made Special Representative of the United States Lines Operations, Inc., New York, which includes United States and American Merchant Lines. He was formerly Assistant Superintendent of the International Postal Service.

* * * *

Frederick B. Sainty, who spent more than a year and a half in this country visiting Friends and meetings quite recently, hopes to return for a similar visit in the near future. His concern was considered at the June Meeting for Sufferings in London and he was encouraged to include the All-Friends Conference at Oskaloosa, Iowa, in September, which he may be able to do.

* * * *

Rufus M. Jones delivered the baccalaureate addresses at Vanderbilt University, Nashville, Tenn., and at Westtown Friends School, Westtown, Pa. He is writing a short life of George Fox for the forthcoming Harper Brothers' series, "Vital Personalities of History," which he plans to complete before sailing for England. After a brief rest at his summer home in Maine he, with his wife and daughter, will leave New York on the S. S. George Washington, July 24.

* * * *

Cora H. Kittrell, who for the past four years has served as matron of the Girls' Dormitory at Western Union College at Le Mars, Iowa, has resigned there to accept a good position in the Elizabeth Gamble Deaconess Home and Training School at Cincinnati where she will take up her new duties September 1st. She is much pleased to be nearer her old home and relatives and among Friends. She expects to be Camp Mother at Quaker Haven, Dewart Lake, Indiana, during July and August.

* * * *

At the Lake Geneva Officers Training Camp of the Y. M. C. A. last month, attended by 385 delegates from 127 institutions in a block of nine States, three Friends Colleges were represented: Earlham, Penn and Wilmington. Six members were elected to the National Council which will meet at Hightstown, N. J., the first week in September, and two of these were Friends: James Saunders representing Penn College at Oskaloosa, Iowa, and George Peacock of Earlham College, Richmond, Indiana.

* * * *

The new Labor Member of Parliament for Coventry, Philip J. Noel Baker, known to many in this country, is the youngest son of the late Joseph Allen Baker, M. P. He is an Old Haverfordian and had a

distinguished career at Cambridge University. He was Vice Principal of Ruskin College, Oxford; for a period was a member of the League of Nations Secretariat; and for two years was the Sir Ernest Cassel Professor of International Relations in London University. Three years ago he brought out a big work on Disarmament.

* * * *

As an advance note of report on California Yearly Meeting which closed June 25, our friend William L. Pearson writes that it was the best of the five successive annual assemblies he has been privileged to attend. "California Yearly Meeting," he says, "is united as a body in these three things: in loyalty to Christ Jesus, our Lord and Savior, with the prevailing desire to understand, love and obey him; in the strong purpose of all to serve his Church and Kingdom; in the purpose to promote the historic continuity of the Society of Friends through the Five Years Meeting."

* * * *

Referring to the new edition of Elizabeth B. Emmott's "Story of Quakerism," a writer says, "I never quite realized before how essentially early Quakerism was a youth movement. The notes of joy and of a Franciscan abandonment to the task of transforming human deserts into rose-gardens persists throughout. The value of the book is that it is so graphic and that it somehow manages to cover the whole development from the days of Fox to the activities of Friends all over the world at this moment. I know nothing that covers so well the atmosphere and spirit of Quakerism at the same time as it imparts the facts and even the statistics."

* * * *

Charles P. Sisson, who was recently appointed by President Hoover as Assistant Attorney General of the United States, is a member of the Friends meeting at Providence, R. I., and has served on the Moses Brown School Committee and on the Board of Managers of Investments and Permanent Funds of New England Yearly Meeting. He is the oldest son of the late Charles Sisson, who was for so many years a prominent figure in New England Yearly Meeting affairs. Charles P. Sisson has been Attorney General of Rhode Island for several years and has proved to be an efficient enforcement officer. His appointment as an Assistant Attorney General is another instance in which high character and outstanding ability have been commandeered for the good of the public service.

The annual All Friends picnic of New York City and vicinity is to be held July 13, opposite the Dyckman Street ferry, under the Palisades. This picnic is planned especially at this time to meet those Friends from outside of New York who have come here for the summer. All who know of any such Friends or friends are asked to inform them of this event, and to invite them to attend. For further information, write to David S. Tatum, 13 Laight St., New York City. The picnic will be held at 3:30 p. m., when there will be games and a general get-together occasion. Supper will be at 5:30. The red and black Service flag will mark the group, as in the past. In case of rain, the picnic will be held in the gymnasium at the Friends Seminary, 226 East 16th St. It is hoped that this will not be a necessary retreat.

* * * *

Illuminating sketches of the new Friend Members of Parliament are given in "Current News" of *The Friend* (London). Dr. Ethel Bentham is the first woman Friend to sit in Parliament. She had failed in three former contests but, quoting the *Manchester Guardian*, "she has worked up what was originally a small Labor vote with such characteristic energy and determination that she has fairly earned her success." She was one of the first woman magistrates, has served for many years on local authorities, is a member of the Metropolitan Asylums Board and a member of the National Executive Committee of the Labor Party. Greatly interested in maternal and child welfare, she organized the Margaret MacDonald Baby Clinic in North Kensington, the first of its kind in England. She is a frequent attender of the Adult School at Friends House, London, on Thursday evenings.

* * * *

All Friends attending the Indiana Council of Religious Education held at Shelbyville were requested to meet in the auditorium of the High School on Thursday morning, June 20, 1928. There were about thirty Friends present at this meeting, but no doubt there were not less than one hundred and twenty-five who attended some of the sessions of this convention. As Friends are making all their Religious Educational work coincide with the State work, those present assured E. T. Albertson, the General Secretary, who attended this meeting, that he could depend upon us for our loyal support. Yearly Meeting superintendents of the Children's, Young People's and Adult divisions were present and requested that each meeting bring to

the coming Yearly Meeting some tried, successful program that might prove beneficial to another meeting. Expressions from Friends indicate that such a meeting should be called each year during the State Convention.

NEWS OF OUR MEETINGS

The First Friends Church of Cherokee, Oklahoma, had the privilege of giving to the community during the latter part of May and the forepart of June the first Daily Vacation Bible School ever held in this community. The total enrollment of the school was sixty. Seven teachers and assistants were used in the four divisions. The pastor, L. Herbert Reynolds, acted as superintendent. This is considered the most successful feature of religious education work ever put on by this church.

* * * *

Marion First Friends, Indiana, just closed a most successful Church Vacation Bible School, under the supervision of Lillian E. Hayes of Dunreith. The enrollment of the school went far beyond expectation, with an average attendance of over one hundred. Twenty children came from other Protestant churches in the city, six Catholic, three Jewish, and sixty-one non-church children. There were seven colored children. With eighteen volunteer teachers and helpers, most of them public school teachers, and the untiring and very efficient services of the pastor, Frank J. Long, and of his wife, it is felt that much lasting good was accomplished. The note-book and craft work done by the pupils was most commendable. The "Gold Star" or first place work will be on display at the coming Indiana Yearly Meeting. (Other schools are requested to do likewise.) The school closed on Sunday night with a pageant, "Out of the Bible," by Lyman R. Bayard. An offering of \$49 was received which went for the expenses of the school. The daily offering given by the children amounted to more than \$12 and will be given to Clara Ford for use

in a Sunday school in Africa. Some of the hand work done by the children is to be sent also.

* * * *

A bronze tablet in memory of the late Thomas W. Hutchens, for thirty years the teacher of the Adult Bible Class, was unveiled at the Friends Church, Winchester, Indiana, Sunday morning, June 16. The principal addresses were given by Will Wright of Bloomingsport, Blair Mills of Carlos City, Miles J. Furnas, and Frederick E. Carter, the pastor. The tablet was unveiled by his daughter, Florence Hutchens, and it bears the following inscription: "In loving memory of Tom Hutchens, 1861-1928, Teacher of this Class, 1898-1928, a Teacher of the Kingdom of God, a Strengthened of his Friends, an Ambassador of Christ."

* * * *

Tennyson and Alice Jay Lewis in closing their four years of pastoral work at Goldsboro, N. C., expect to begin their vacation about July 20, and are planning to visit some of the meetings they have served as pastors in Ohio, Indiana, and Illinois, and also relatives in these states. If health and strength permit they hope to continue their journey to California where they will spend the winter with their daughter and her husband. They will be glad to meet their friends along the way and perhaps render service in some of the meetings they have served in former years. Those wishing to communicate with them may address them at 410 North Meridian Street, Marion, Indiana, until about August 15.

* * * *

A very pleasant surprise was given Thomas and Clara Weisenborn, pastors of the Friends Church at Lynn, Indiana, Friday night, June 7, when a number of young people met at the home of Mr. and Mrs. A. J. Miller and prepared a sumptuous supper. The occasion was in honor of the thirteenth anniversary of the wedding of the pastor and his wife, the tables being beautifully decorated in pink and white. A set of dishes as a

token of appreciation for their labors was presented them by the young people.

* * * *

Kokomo Quarterly Meeting was held at New Hope meetinghouse, June 14-16. The meeting on Ministry and Oversight, on Friday, was well attended by members of the several local meetings. Following a service of song and prayer, Ruth P. Brown read the account of the Transfiguration and spoke of worshiping God in the beauty of holiness. Right thinking, speaking and acting were three things the Christian will do. In the afternoon the spiritual condition of the meetings were considered, and a discussion of "What Shall a Preacher Preach?" was opened by Martha Locke and A. Harvey Mendenhall which brought out some good thoughts. Reba Chase, associate pastor at New London, spoke with great clearness on the invitation of Jesus to come unto him and find rest, Saturday morning. Ola S. Oatley of Fairmount spoke also on the same theme. After the dinner and social hour the business was conducted in an excellent spirit of fellowship. A letter was read from Ola S. Oatley expressing much appreciation for the kindness of friends during her serious illness, and many expressed pleasure in having her present again at Quarterly Meeting. The next session will be held at New Salem meetinghouse near Greentown, Indiana, September 21.

* * * *

Henry Chase, pastor of the Friends Church at New London, Indiana, was present at New Hope Meeting, June 16, and spoke on "The Unchanging Christ." In the evening his theme was the great manifestation of the love of God at the cross of Calvary which also manifested his attitude against sin.

* * * *

A new church was dedicated, Sunday, June 9, at Shiloh, Indiana, in Kokomo Quarterly Meeting. This is a rural community and a good field for Friends. The old church was remodeled and an extension added on the East, making a fine building for worship. Richard R. Newby, Yearly Meeting Superintendent spent the day here. An all-day service was held with dedication service in the afternoon. The entire expense was provided for and the church was dedicated free from debt.

* * * *

At the June monthly meeting of the First Friends Church, New Castle, Indiana, a pitch-in supper was held and a social time was enjoyed. Following the business session, a Missionary Play, "Soup, Sand and Sagebrush," was given by members of the King's Daughters and provoked much laughter. Children's Day was observed on June 16 when a miscellaneous program was given by the children that was much appreciated. The church was prettily decorated for the occasion. A party was given for the

VACATION TIME IS HERE

Have you planned your reading for the summer? What is better than a good book for those lazy, warm days? Add to your vacation pleasures by taking along a number of good books for whether it rains or shines, there will be times when you will long for something good to read. We recommend:

QUAKERS IN ACTION by Lester M. Jones.....	\$2.00
THE TRAIL OF LIFE IN COLLEGE by Rufus Jones....	1.75
PERSONALITY AND PROGRESS by Henry Hodgkin....	1.75
THE SOUL COMES BACK by Herschel Coffin	2.00
THE NEW QUEST by Rufus M. Jones	1.75
THE HEARTH OF HAPPINESS by Anne Shannon Monroe	2.00

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Richmond, Indiana

Junior Church in the basement of the church when games and contests were played and refreshments served. During the warm weather the attendance and interest have been well maintained in all church activities.

SOME CARTHAGE SPECIALS

During the month of June, Carthage, Indiana, Friends under the leadership of the pastor, Clyde O. Watson, held three special Sunday evening services. June 25 was "Women's Night." Inspiring music was given by a choir of women and girls directed by Alta Carr. Other musical numbers were a girls' quartet and a trio by the Chappell sisters of Walnut Ridge. Scripture texts referring to women were among the interesting features, Lenna R. Watson gave a splendid message on "The Women of the Past and Present."

June 9 was "Men's Night," conducted in an ideal way by the men of the church. Music was rendered by a large chorus of men, led by the orchestra, with special numbers by the male quartet. The pastor gave an appropriate message on "God Touched Men." A splendid and appreciative audience attended this service.

June 16 was "Young People's Night," with the young people in full charge. Mr. Major and his orchestra gave a splendid musical program, and his two accordion solos were well received. A debate, "Resolved, that young people of today are better than those of past generations," was held. The rebuttal was very unique, "The Modern Girl," and "The Old-fashioned Girl," being presented, as proof of the best of both present and past. A poem by Edgar Guest entitled "The Younger Generation," was read as a summary by the pastor. This interesting meeting showed marked ability on the part of the young people and a willing spirit to take their places in the activities of the church.

DOES THIS INTEREST YOU?

Would like to share new modern home with a woman and daughter for the coming school year, close to Earlham College. Address B, AMERICAN FRIEND, Richmond, Indiana.

Read It or Leave It!

A Corner of the Paper
in which We May Talk
Shop, and be Personal

To appear Once in a While if not Oftener

Apropos to our recent editorial, "Quakers: Undesirable Citizens?", a friend told us he wished the United States Supreme Court would send us to prison for thirty days for contempt of court! Yes, he is our friend and thoroughly approved the editorial. He thought it would serve the cause of truth to make that much of a martyr of a Quaker editor. We don't know how much martyr stuff, if any, we have in us but that would be one way of finding out. However, we haven't taken the initiative in passing on the suggestion to Chief Justice Taft.

In the meantime, a member of the Divinity Faculty of Yale University has been refused citizenship papers because he would not promise to fight for the United States in a way which his conscience could not justify. Are automations rather than conscientious thinkers desired as citizens? What a poor showing the Prince of Peace would make were he to return and apply for citizenship among us!

A MODEL PATRIOTIC SPEECH

Ordinarily, if we were asked if we desired to publish a patriotic address on the Flag, delivered before the Elks, the American Legion or what not, we would impulsively ask to be excused. But don't fail to read the one in this issue. It's different, because the orator of the day was different. We are happy to reproduce Josiah Russell's Flag address, so fitting in our issue of July 4, both for its content and as an example to Friends of how to make the most of such an opportunity.

"WHY DO THE HEATHEN RAGE?"

Sundry southern legislatures are making sorry spectacles of themselves in resolutions condemning Mrs. Hoover for receiving a colored woman, wife of the

Negro congressman from Chicago, at a White House social function. Entirely apart from the question of social equality—which is not the issue here—they have picked a very flimsy case to make a row about. The implications are not social but political. It wasn't a question of Mrs. Hoover's receiving a white woman or a woman of color, but, in her capacity as First Lady, of receiving the wife of a congressman of the United States. What right has she to discriminate at a tea party when the electors of a congressional district had not discriminated? The present tempest, favored so vigorously by fanatical firebrands, will but serve to make the latter ridiculous before the world.

Furthermore, it appeals to our funny bone to see these lily whites from Texas and Oklahoma presuming to admonish on questions of social propriety our present Mistress of the White House, who for so many years has proved her social grace and adequacy in all the leading countries of the world.

WHEN WE HAD THE JOKE ON OUR GOOD FRIEND

In writing editorially concerning Charles E. Tebbetts, and particularly concerning his self-sacrificing and rigorous attitude toward luxury and expense, we recalled an incident of several years ago which has often brought us a smile in retrospect. It was at Atlantic City at the time of a big Inter-church World Movement conference at which several Friends were in attendance. Charles was there, and witnessing consistently against all unnecessary expense, had refused to stay at one of the regular Board Walk hotels reserved for delegates and had hunted up a cheaper boarding and rooming place on a back street. Between conference sessions one day, a well-to-do Baltimore Friend wanted to talk with Charles and asked him to ride with him to his hotel in one of those luxurious wheel chairs that roll up and down the famous Board Walk. Charles could hardly decline the invitation but looked ill at ease so publicly ensconced in the lap of luxury. The Quaker Editor took in the situation and managed to be at the hotel when the wheel chair arrived—meanwhile calling the attention of a few other Friends to the unwonted spectacle. As our friend alighted, we stepped up and said in effect, "Charles, how about this? Isn't this an unbecoming display of ease in Zion for one of your ascetic professions?" For once Charles was visibly embarrassed and had no reply to make.

SPEAKING OF OPERATIONS

If readers have detected a little lack of editorial vim, vigor and vitality in the paper for a week or so, we plead as

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extenuation a hospital visit and an operation, and that all-gone feeling that follows. Since this was our first operation, and a double header at that, we call upon readers to testify to our unexpected power of restraint in not expatiating upon the subject. We do warn our personal friends that it will be well for them to see us first and cross over to the other side of the street.

WHITE LICK FRIENDS PLAN UNVEILINGS

The members of White Lick Quarterly Meeting are looking forward to an enjoyable and profitable time at the next meeting to be held the second Saturday and Sunday in August. At that time a monument will be unveiled that has recently been erected to mark the site of the meetinghouse built in 1827. This has been made possible by donations of Friends from far and near.

Also at this time a monument will be unveiled with proper ceremonies, that will show the appreciation and respect to Catherine Mulloy, a member of White Lick Quarterly Meeting, who died in 1869, leaving a fund to the meeting to be used for the better education of worthy young people and to relieve the distressed. How much good has been done by this fund is only known by one who has read its record. Hers was indeed a wonderful vision.

Plans are being made for the business session on Saturday to be held at the old White Lick Burying-ground. A sermon will be given there at eleven o'clock on Sunday. Dinner will be served at noon, and the unveiling exercises observed at two p. m.

The members of White Lick Meeting take delight in extending an invitation to interested friends.

BIRTHS

BAKER—To James T. and Hazel M. Baker at Friendswood, Texas, April 30, 1929, a son, James Mark.

STEVENSON—To E. Vincent and Mary S. Stevenson at Friendswood, Texas, February 16, 1929, a son, Earl.

DAILY BIBLE READINGS

Lesson for July 14. Ezekiel Teaches Personal Responsibility. Ezekiel 33:7-16.

Golden Text: Each one of us shall give account of himself to God. Romans 14:12. M. Personal Responsibility. Ezek. 18: 20-30.

T. Official Responsibility. Ezek. 33: 7-16.

W. Responsibility for Gifts. Rom. 12:1-8. T. Responsibility according to Light. Matt. 11:20-24.

F. Responsibility according to Opportunity. Matt. 25:19-30.

S. Reward and Retribution. Rom. 2: 1-11.

S. Abiding in Jehovah. Psalm 125.

MARRIAGES

HILL-HOLLENBAUGH—At the Friends parsonage, Greenfield, Indiana, June 1, 1929, Clara Hollenbaugh and Forest Hill. Charles N. Franklin, minister.

GUYATT-DRYSDALE—At the Friends Church, Carthage, Indiana, June 25, 1929, Lucile Jane, daughter of Mr. and Mrs. Gurney Drysdale and Frank C. Guyatt, pastor of Friends Church, Newmarket, Ontario, Canada. Lyman C. Murr, minister, assisted by Charles E. Hiatt, Superintendent of Indiana Yearly Meeting of Friends.

Hoss-Brooks—At the Friends parsonage, Greenfield, Indiana, June 8, 1929, Sarah Eleanor Brooks and Theodore Hoss of Columbus, Indiana. Charles N. Franklin, minister.

DEATHS

BROWN—At the home of his daughter, Mrs. S. S. Durant, Houston, Texas, June 16, 1929, Francis Jacob Brown, son of Ham Jacob and Eliza Brown, in his 79th year. Born in Indiana in 1850, he went with his parents, five years later to Iowa. He took up a homestead in Kansas and in 1876 was married to Mary J. Allen. To them six children were born, five surviving them: Mrs. Durant, Houston, Texas; Frank A. of Whittier, Calif.; Mrs. W. H. McGinnis, Allen W. and Cecil A. of Friendswood, Texas. As a pioneer he built the first home at Friendswood where the first Friends meeting was held, and sawed the lumber for Friendswood Academy. While living in Kansas he was converted and joined Friends. The influence of his Christian life and of his godly home will long be remembered.

BROWN—In a hospital at Terre Haute, Indiana, June 5, 1929, Leta Wood, wife of Harold Brown, a member of Bloomingdale congregation, and a capable, loyal worker, who will be greatly missed. The young husband and a new born daughter, Mary Lorene, survive her. Impressive services were held from the meetinghouse June 7, with Edward M. Woodward and Lyman G. Cosand in charge.

HOSKINS—At Pleasant Plain, Iowa, April 5, 1929, Betsey H., wife of Benjamin R. Hoskins. She was the daughter of David and Agnes Pickering and was in her 79th year.

HOSKINS—At Pleasant Plain, Iowa, April 10, 1929 of flu-pneumonia, Benjamin R., son of Franklin and Eliza Ann Hoskins in his 72nd year.

LANE—At her home near Indianola, Iowa, Bessie Naomi Lane, daughter of William H. and Gulielma M. Fry, May 11, 1929, aged 50 years and 24 days. A birthright Friend but a member of the Methodist Episcopal church at the time of her death, she was a devoted Christian, a fond reader of THE AMERICAN FRIEND, with an interest in Friends work. She is survived by her husband and three children. Funeral services were conducted by Maude Carter Smock and Eben Thomas. Burial at Wauke, Iowa.

LAMM—At Pleasant Plain, Iowa, June 5, 1929, very suddenly of apoplexy, Elizabeth Heston Lamm. She was the daughter of James Hodson born May 26, 1854, and was married to Mahlon Heston in 1879 who died in 1902. Later, she was married to Jesse Lamm who died in 1926. She is survived by two foster sons, Edward Heston of Agency, Iowa, and Frank Heston of Waterbury, Nebraska. She was a faithful member of the church

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and had been an elder for a number of years.

RIGGS—At her home in Wichita, Kansas, May 25, 1929, Anna A., wife of B. Albert Riggs, and daughter of Daniel and Julia D. Griffith, in her sixty-fifth year. Converted in early womanhood, she and her husband united with the Friends Church in Chase County, Kansas, and she has been ever true to her Savior and the church of her choice. At the time of her death she was a valued member of University Monthly Meeting, and is survived by her husband, two sons, four daughters, a brother, two sisters and many friends.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:14; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. H. R. Keates, Minister.

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